The Bombay Guardian.

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WEEKLY REVIEW

—Certain Hindoos in offices at Poona have spent Rs. 700 in the purchase of cows, to save them from the butchers' knife. Do they suppose that one cow less will be killed?

—H. E. the Viceroy met with a very chilling reception on his return to Calcutta. Not a single cheer was raised. Surely it is not difficult to understand this. Public sentiment was never more unequivocally expressed in India than with regard to the Income Tax of this year. The people were disposed at first to submit to it as a financial necessity, though annoyed at the antecedent blunders which had made it necessary. Afterwards, we had the Government's own acknowledgment that a misapprehension of the true financial position had caused it to be imposed, and universal hope sprang up that it would be withdrawn; and it is the disappointment of this reasonable hope that leads to so much bitterness. The half anna in the rupee is perhaps not much; but the Income Tax in India means a good deal more than that. *Here we have this week the case of a Marwadi in Bombay who committed suicide because* of this tax impending, his business having entailed loss instead of gain. This suffices to show how the tax is understood by the people.

—A quarter of a million has been contributed in England for the relief of the wounded; but the great difficulty is in getting it expended. It is much easier to collect the money than to lay it out judiciously.

—The Italian Government have arranged to give the Pope a pension of £10,000 a month, and Pius IX has agreed to accept it.

—The French Provisional Government sent Count Keratry to Spain, last month, to solicit aid; he returned unsuccessful. There is matter for meditation here. In July the French Emperor declared war against Prussia because the King of Prussia would not engage to hinder for all future time the condidature of the Prince of Hohenzollern in Spain. Within three months France has lost her own sovereign, and would be glad to receive aid even from Spain. In comparison with the calamity that has come upon France, how utterly insignificant, how remote, problematical, futile, was the calamity to avert which Napoleon went forth at the head of his army.

—A writer in the *Friend of India* speaks of Watson's new building on the Esplanade, as ugly. We would not call it ugly. We would reserve this epithet for buildings with architectural pretensions where the aim and the failure of the architect are equally manifest. We have plenty of these in Bombay. The new Hotel is plain and unpretending, and if it answer its purpose and suitably accomodate our visitors, there need be no complaint. The love of antiquity sometimes betrays architects into grievous offences against taste. Our forefathers after they had erected a building on a certain plan, sometimes found occasion to make additions, and in lapse of time, the original plan would be almost extinguished, and all traces of harmony gone. The modern architect looks at the structure as it stands, and blinded by his veneration for antiquity, thinks he cannot do better than copy the whole. So we have some buildings among us whose unsightly additions stand forth as ornaments, and we are asked to believe that their beauty is in their studied irregularity.

—A small black cloud is rising in the north-east of Europe. The Emperor of Russia thinks he has borne the iron yoke imposed by the powers that triumphed in the Crimea, long enough; thinks his navy has been long enough denied the liberty of the Black Sea; is willing to concede Turkey the same liberty. The powers, however, do not seem at all disposed to acquiesce. England, through her Foreign Minister, strongly protests. We can hardly suppose that the Emperor of Russia can have thrown out the proposition as a mere feeler, or that he will deem it consistent with his dignity lightly to withdraw such a demand. The moment is opportune. France is helpless; Prussia engaged; winter is coming on; Ireland is troublesome to England. The *New York Tribune* says that Prussia and Russia are the only two great powers in Europe, a statement that we believe to be wide of the mark. It is a question of something more than military strength. Moral power must carry the day.

The Rev. William Taylor, whose work as an evangelist has been so remarkably blest of God in America, Africa, England, Australia &c. is expected in Bombay by the in-coming China steamer. He comes to India upon the invitation of the Methodist Episcopal missionaries in Northern India. We earnestly hope that his visit may be attended with much fruit.

We have been favored with copies of the following works:—

"Autobiography of an Indian Officer." By Major H. M. Conran.

"Thougths on Brahmoism." By a Native, (Madras.)

"On the Physiological Basis of Pyschology." By M. L. Sircar, M. D.

"Short Papers for Educated Natives." (Surat.)

"Baboo K. Chunder Sen and his Mission." (London.)

We hope soon to notice the above.

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Conversations between a Brahmist and his Friend. VII.

Brahmist. I freely admit that there is a great deal that is excellent and elevating and purifying in the religion established by Christ. A religion that has passed through so many and such diverse ordeals, and after 18 centuries so largely influences the most cultivated nations of the earth, and has still in it so much of vigor and far-reaching aspiration, is, after all deductions that we may be called to make, entitled to some respect.

Friend. Doubless, then, you think it a good thing that Christianity did not perish in the attempt to find a footing for herself among the ancient inhabitants of Europe.

Br. Certainly.

Fr. The spread of Christianity has been on the whole a blessing to the world?

Br. Yes, I think this must be conceded. There have been some grievous corruptions of Christianity; but the Gospel which was propagated by the apostles has, on the whole been of the nature of a blessing to the world.

Fr. And yet you deny those features of the Gospel which made the propagation of it of so great importance in the estimation of the Apostles. They prosecuted their work in the face of the sternest opposition; they encountered everywhere the most outrageous treatment and were continually in jeopardy of their lives; it was in fact little more than a question of time, how long they should be permitted to preach the Gospel. The only motive they ever assign for prosecuting such a perilous and opprobrious mission, is their conviction that Christ is the Son of God and the Saviour of the world; that he died in fulfilment of the prophecies upon the cross, in expiation of the sins of the world; was raised by the power of God and ascended up on high, and is the only Mediator through whom our fallen race can approach God. They professed to have received forgiveness of their sins and hope of eternal life through Christ, and the love which they felt to this divine Saviour moved them to make light of danger and of suffering if by any means they might save some. Here is something vastly different from what you accept in Christianity, is it not?

Br. Yes, vastly different. That affects me very little. Truth is generally arrived at by a sifting process.

Fr. You have sifted the Gospel, and rejected as chaff all that claims to be supernatural in it, and you find that Christ was a wise and good man, in advance of his age, thoughtful and unprejudiced, and thus enabled to lay hold of the great truths of natural religion lying in his mind.

Br. Just so.

Fr. Well, just here I find what embarrasses me not a little. Christianity you believe to have been a blessing to the world. But if the apostles had sifted the Gospels in the way you have done, and exchanged their faith in a supernaturally-attested Messiah dying for the sins of men and rising again, for faith in a merely human teacher, a Western Confucius, a person of superior moral discernment and of blameless life, would they have left all that was dear to them to engage in a Quixotic onslaught on all the religions of Europe, Asia and Africa, to encounter the deadly wrath of all classes of men? They themselves settle this question; they declare positively that they engage in such a career, wage such a conflict, face the deadly hatred of men, only because they believe in the Christ of the Gospels; that they would never dream of making such sacrifices if they had the slightest doubt of the resurrection of Christ. They very frankly tell us how little disposed they were to suffer for Jesus, even up to the time when his life was about to terminate; how they forsook him and fled. How mighty a change must have passed over them, to enable them to preach with such fearlessness in Jerusalem, Antioch, Ephesus, Corinth and Rome. The point that confuses me is this. Christianity has in it that which the world could not well be without. But the world would have remained without it, if it had not been for something in it which you deem objectionable. This objectionable element was that which the first disciples of Christ were taught to regard as infinitely important, and it was for the sake of this they took their lives in their hand and went forth to all nations. To complete the statement of my difficulty, let me add this: There are missionaries of the Gospel at the present day, a considerable army of them, though widely scattered among the nations; they have gone to all countries, translated the Bible into all languages, and with many sacrifices and some jeopardy are preaching the very Gospel that the apostles preached. They too believe in Christ, the Saviour of sinners, in his atonement and intercession. There are, I am told, some in England who have modified views of Christianity corresponding nearly to yours. But these are not they who engage in the work of spreading the Gospel in the world. What they believe has no such influence upon them as to cause them to consecrate their time, safety, comfort and substance to the work of inducing idolaters to adopt their views. From all this it would seem that the truth in Christianity, what you allow to be true in it, has really no self-propagating power; has no power to enter into conflict with the world's heathenisms; the power to do this belongs exclusively to those doctrines and features which you object to. What are we to think of this?

Br. Well, what do you think of it?

Fr. I confess that so far as I can now see, it looks to me like a pretty strong argument in favor of the Christianity of the Gospels.

Br. I acknowledge that as you put it, and looked at by itself, it seems to have some force. But when we look at the doctrines and features which are specially prominent in the New Testament, we find that these are such as the light of a purer reason compels us to reject, and this settles the matter for us.

Fr. Yes, I see; it must even be so. Now you will confer a great favor upon me, and enable me to take the stand I wish to, if you will just show me how the light of a purer reason condemns those teachings of the New Testament.

Br. I cannot say that I feel any particular inclination to undertake this. If you seek for wisdom she will be found of you.

Fr. Now how indifferent you are! If Christians go through fire and water to make people at the antipodes acquainted with their system, will you not give yourself a little trouble to show me the truth?

Br. Well, be it so, my friend. I will show you why the doctrines which are most prominent in the New Testament are not worthy of credence.

TROUBLE.

It is not necessary to define it. It is its own interpreter. It speaks to every man in his own tongue wherein he was born. The heart knoweth its own bitterness. It has been on record for some 3,000 years that "man is born to trouble as the sparks fly upward." Scarcely is he born before he begins to make acquaintance with it. There may be the kindest of friends, the skilfulest of nurses, the lovingest of mothers near the new-born infant, it must very soon begin to know something of trouble. They would form about it a cordon of love to hinder the approach of the enemy; in vain. Its very organization is such as to secure an early acquantance with pain. It is born without teeth; happily; for otherwise its troubles would be fatally accelerated and multiplied; but the time now comes when it needs them; then it slowly and painfully obtains them. This is a time of sore trouble. The divine wisdom which postpones the time for the appearance of teeth, is manifest to all; surely that wisdom is not wanting in what relates to the manner of their acquisition. It is a mystery to the loving mother why the poor little infant should be so cruelly assaulted by pain; she would so much rather bear the pain; she remembers how it is written, 'Shall a mother forget her sucking child! yea they may forget; yet will not I.' Where then is God's love to the suffering infant? She cannot fathom it. Let her consider however that the love of God sees the child not merely at the present moment, but through all its future life, and in dealing with it is mindful of its future interests; He will not sacrifice its future to its present.

Is it not manifest that God intends us to learn to suffer, and considers this instruction of so great importance that he requires us to enter upon it as soon as we are born? The infant has a will which is rapidly developed under the training of its appetites and desires; a wonderful gift of God; which however is sure to prove a great curse if allowed to develop unchecked. The kind earthly attendants of the infant have no thought of checking it, and it would soon develop into something like despotism, if, in the all-wise providence of God, it were not met by pain. There must be individuality, but there must also be the limitation of this. It is sad to look at the little sufferer; but we must, by faith, look beyond and see the life of which this infancy is the beginning, and be thankful that it is saved from becoming a monster of self-will, by the bitter experience of pain.

When the child has got some years along the journey of life, got beyond the sicknesses and sorrows of early life, it finds itself in a world of sin, compassed about by those who are intent upon the gratification of their own will. There would now be a deadly conflict of opposing wills, if it were not that all have had experience of trouble in their earlier days; a salutary curb is upon the will of each. Each one persuades himself that his happiness would be realized if he could have his own way in every thing; but to have his own way is to obtain that others may not have theirs; these wills of others are his great trouble, but would be a much sorer trouble if it had not been for his early discipline. He foregoes the full indulgence of his own will, because he must; he is far yet from understanding that such full indulgence would take him even further from happiness than he is now.

If man were met on the threshold of life by influences and ministries purely wise and holy, if the prayers of the righteous prepared his pathway and Christ-like love took him by the hand and his spirit were nourished by the unadulterated truth of God, then we may believe that the grace of God would work in him from the beginning to will and to do according to the mind of God. But he is born into a world of sin; is sprung from an ancestry of sin; and that which is born of flesh is flesh. He is born to trouble, for he breathes an atmosphere of sin. Before the knowledge of God there comes to him the knowledge of man, sinful man; and this knowledge is formidably in the way of his coming to the knowledge of God. Between him and God is a world of sin. Educated under these influences, how many elements of trouble does man inherit. His imagination is a source of trouble to him. He pictures to himself a condition of things where his desires would be abundantly gratified, and trouble should have no access to him; and the faculty of doing this becomes to him a curse rather than a blessing; for while it stimulates his desires it makes the realities of life more acutely painful. The necessity of laboring, of denying himself, of pleasing others, all this is more or less irksome. The course of Providence is not coincident with his wishes, and thus from time to time he encounters severe disappointments and humiliations. Temptations come; it is a great trouble to have to resist them; and if they are not resisted still greater trouble ensues. His passions become his scourge, and the necessity of warring against them is a great trouble. If, by favor of special influences, he adopts right principles and seeks to live an honorable life, he is disheartened by finding that the evil and unprincipled are successful rivals, or perhaps by finding that men believe him to be no better than he should be. His mind and heart are assailed by harmful influences; anger, selfishness, guile, pride, covetousness, appetite, vanity, ambition, fear, doubt,—he has to run the gauntlet of all these, if indeed he is not cozened into receiving them as his friends. Besides his actual experiences there is the painful anticipation of ills to come; decay of powers; death; the something after death. Such is the life to which he is introduced; the world into which he is born. What wonder if we should hear him crying out in anguish, 'O wretched

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man that I am, who shall deliver me from the body of this death?' The wonder is that we should so seldom hear this cry; that he should get so *naturalized* in this world of trouble, that he should think it enough if by dint of his best efforts he should succeed in warding off a certain excess of trouble, carying all the rest to profit and loss account. The dream of singular happiness, of perfect fruition is dismissed, and his only ambition now is to get a little ahead of his neighbours in the race which they are running, the race for wealth and wordly influence. But this race is run along the pathway of trouble; there are fearful pits in it; thorns and briars; uneasiness; 'they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition.'

Man that is born of woman is born to trouble; but is there nothing else that awaits him in this world? Are there no hopes but such as betray? Is there no armour that is proof against the assaults of mortal trouble?

WHAT IS TRUTH?

Blessed art thou, Simon Barjona. (Math. XVI. 17.) What led to the declaration of this blessedness was Peter's recognition of Jesus as the Christ, the Son of the living God. But what else had Peter and all the apostles witnessed of Jesus of Nazareth, since they first, by the Jordan or by the Sea of Galilee, became his followers? When Andrew made the acquaintance of Jesus at the beginning, he found his own brother Simon and said unto him, We have found the Christ. And the next day Philip found Nathanael and bore the same testimony. For just before the voice from heaven had been heard saying, This is my beloved Son, and John the Baptist had assured *them that this was none other than the Lamb of God that taketh away the sin of the world. Why* then, at this advanced period, after more than two years of companionship, does our Lord hail as remarkable and manifestly heaven-inspired, the testimony borne by Peter to his Christhood? After having enjoyed such intimate converse with him, seen his way of life, heard his discourses, witnessed his miracles, why should it be so much harder to bear this testimony than it was at the beginning? What was Jesus if he was not the Christ of God? We cannot but infer from our Lord's language, that their minds had been beset with doubts, that they had been tempted to take some lower view of his nature and mission, and that singular help from on high had been needed in order that they might unflinchingly bear testimony to him as the Christ the Son of God. Well, it is not difficult for us to find the explanation of this tendency of their minds to slide back from the first strength of conviction. It is very true that they had become in many respects far better acquainted with Jesus than they were at the beginning; but the revelation made of himself to them was very different from what they had expected. He had scattered to the winds the ideas of a Messiah existing in their minds at the time they first joined him. His power, grace, truth, wisdom had been very gloriously exhibited; but where was his kingship, his sovereignty, his supremacy? Instead of being at the head of the nation, in the place that belonged to Christ, he was simply a private person, going about from place to place, preaching, conversing, showing kindness to the poor and needy, and even withdrawing when men proposed hailing him as their king. All things at the seat of Government continued as they were. Nor was there in the ministry of Jesus anything that took to their apprehensions the form and shape of a plan. It seemed almost as though he were waiting for some one or something. Here was the third year of his ministry, and he was still going about from place to place preaching and healing. Under these circumstances the testimony of Peter had a value far greater than attached to the testimony which they had all borne at the outset. Things had taken such a different course from what they had expected. There was so much of mystery about the future. Not being able to see the cross, the tomb, the resurrection, the day of Pentecost, they found it impossible to project into the future the lines of labor now trodden by the Saviour. There is something affecting about the way in which Jesus hails this testimony,—as though he thought it would have been but natural for them, as for John the Baptist, to form some lower conception of his character than they had had at the beginning.

Upon this rock. (18) Belief and recognition of Jesus as the Christ; and what does this Christhood mean? It means that Jesus was anointed with all fulness of grace and power to accomplish the redemption of the people of God; a truth that is fatally struck at by those who find in themselves, in priestly offices, in the mediation of saints and angels, in any thing whatever, something to add to the grace and power of Christ; by those who have to beatify and canonize a number of supposed heavenly helpers that the salvation of sinners may be secured.—If any boast in their Church, let them show the Rock on which it is founded.

I will give unto thee the keys of the kingdom of heaven. (19) Thus we see that faith carries off the great prizes in Christ's kingdom. Our Lord saw that Peter had got the victory over some formidable temptations that had beset the minds of the apostles since the first multiplication of the loaves, when Jesus refused the professed kingship, and which had derived new force from the recent suggestions of the Pharisees and Sadducees; and in the victory he saw a divine pre-intimation of future victories; and he announced to Peter that his should be the keys of the kingdom of heaven. Very little did Peter then understand what was meant by this expression. Another year, and he was privileged to take the lead in opening the Gospel kingdom to the Jews; some years more, and it became his privilege to open the gates to the Gentiles, represented by Cornelius and his friends. And in the fact that he now had the start of the other apostles in bearing explicit testimony to his Christhood, Jesus saw a couchant prophecy of his leadership in the days of the outpoured Spirit. And perhaps we may gather that there is generally a harmony in the operations of the Spirit, could we trace them, just as there is in the operations of nature. As the twig is bent the tree's inclined. In the development of spiritual qualities there is first the blade, then the ear, then the full corn in the ear. And we may observe that here as every where, our Lord reserves his gratulations for faith. The blessing pronounced is not on Simon Barjona as he is ordinarily, but on Simon Barjona inspired by this faith; and the blessing is no way separable from the faith. Years after, Peter in his epistles rejoices that they whom he addresses have like precious faith with him. Faith is absolutely antagonistic to self-trust, self-preference, self-seeking; it makes nothing of self, every thing of Christ, everything of that which is Christ's; and the subject of it, so far from being lifted up by the promise, counts himself last of all and servant of all. Should be be exalted by it, that would simply show that the faith had left him; the promise would pass over to the next believer. And the faith thus saluted, be it observed, is that which implies the presence of God's Spirit in the heart. The divine Spirit who now gave a faint glimmer of his presence, was to dwell in the apostles in unconceived fulness, thereafter, and against *Him* the gates of hell could not of course prevail; and under His guidance they would give inspired directions to the churches, and proclaim the conditions of admission to the kingdom of heaven. And the apostolic succession is this: they in whom dwells the Spirit whom Jesus saw to be in Peter, and who have like precious faith with him, participate with him in the blessing pronounced on him, saving, of course, in the matter of priority.

Epitome of News.

SATURDAY, NOVEMBER 12.

—A Marwadi grocer committed suicide because the Income tax was about to be imposed upon him. His brother (his partner) testified that they had made no profits last year.

—*Times*; Tours, Oct. 6: "Such mortal dread does the Government of the National Defence entertain of the only men who can save the country that they have not yet hastened to invest one with the supreme military command. For some weeks they tried an Admiral, but even he has been forced out of office, and M. Cremieux may now practically be said to be the Commander-in-Chief to the French armies outside of Paris and Metz. It is said that Moltke never laughs. Has he been able to resist this joke? At this moment we are absolutely without a General in Lyons. Upon the arrest of Geneal Mazure, General Montfort, a young and energetic officer with a high reputation, would naturally have succeeded, but it seems they are afraid of him, and two Delegates have been sent to Tours to procure from the Government there a General who will submit to take his orders from the working men's representatives, who compose the Municipal Council."

—*Scotsman*; Florence: "The 2nd October 1870 was the last day of Papal Rome! With 40,835 votes against 46, the people of Rome have declared before the world the downfall of the temporal power of the Popes. What was predicted and hoped by Arnaldo da Brescia, Dante, Macchiavelli, Savonarola, has at last come to pass. Italy is united, Rome is her capital, and the Papal theocracy is no more.

"In the provinces we have equally good results, as you can see from the following list of the principal cities and towns of the Comarca:—

	Yes.	No.
Civita-Vecchia	4220	13
Velletri	3156	11
Frosinone	2559	0
Terracina	1438	3
Province of Viterbo	24,207	228

"The Leonine city, to show its hatred to the Papal Government, and to reproach the Italian Ministry, which had proposed leaving that part of Rome to the Pope, resolved to vote separately, and its votation was truly splendid—1556 yes, and 0 no."

—*Star of India*: "Sir Alexander Grant would have the educational appointments in India given away not by the exercise of patronage, as at present, but by means of competitive examination. There should, he says, be no 'hard bargains,' no men appointed merely from personal or political influence at the India Office. We are afraid competitive examination will not save the educational service in India from some very hard bargains; for men may have very good talents for distinguishing themselves in an examination and yet very small ones for conveying knowledge or exciting enthusiasm in youthful minds. The two sets of qualities are by no means necessarily connected, and if competitive examination was made the door of entrance it would probably have the effect of excluding available men of the higher order of mind."

—*Overland Mail*, Oct. 21: "Von Der Tann has withdrawn his army to the left bank of the Loire, having routed the French army of the Loire so effectually that General Bourbaki has declined to accept the command of it, evidently construing the stampede at Orleans to mean that no general could hope to achieve much with the army, though it is said still to number 70,000 men. The retreat from Orleans was a second Bull's Run, infantry and cavalry soldiers flinging away their arms until the road was literally strewn with chassepots."

"At a dinner given to the Argyle tenantry, Lord Lorne said: "My friends, the Princess Louise being told I was to meet you here to-day asked me to convey her thanks to you in case you drank her health. For my own part I need hardly tell you how dear those cheers you have given for her are to me, giving me an earnest as they do of the welcome she will receive from those among whom I trust, God permitting, she may be allowed often in future years to live."

"Martin Harris, one of the 'three witnesses to the Book of Mormon, has arrived in Salt Lake' City, where his arrival has made a great sensation. He has continued to reside at Nauvoo ever since Joe Smith and his followers first settled there, but has now been induced to visit Salt Lake by the heads of the Church, who think to prop up their authority throught his means. He is now eighty-eight years of age, but is still active and energetic. He holds firmly to the testimony he has borne for over forty years—that an angel appeared before him and the other witnesses, and showed them the plates upon which the characters of the Book of Mormon were inscribed."

This was probably the same angel that visited Mahomed in the cave. But where are the plates?

"Mazzini has been released from prison.—A terrific hurricane has visited the north coast of Cuba. It is reported that 2, 000 lives were lost."

"The *Liberté* states that the French Government have taken measures to protect the

art treasures of Paris. In the Court of the Louvre the admirable bas-reliefs of Jean Goujon have been protected by canvas linings, over which has been put a thick coating of plaster. No projectile can now injure these beautiful works. Along the quays the windows have been closed by a wall formed of sacks of earth piled upon each other, and covered with beds of turf. The rarer pictures have been rolled up and put in a safe place. On September 29 a long line of carriages was seen passing throught the Rue di Rivoli laden with statues carefully covered. These consisted of the Venus de Milo and of the other masterpieces of sculpture belonging to the incomparably rich collection of the Louvre. At the Mazarin Library, at the Museum of Cluny, the Artillery and Natural History Museum, the most precious objects have been removed to a place of safety."

Deaths recorded: "Admiral J. Thorne; Rear-Admiral C. Festing; Rear-Admiral G. L. Wolley; Major A Seivwright, R.A.; Capt. P, Ditmas, late 66th Regt.; Capt. G. E. Taylor, late Madras Army; Capt. A.Henry, R.A., V.C.; Dr. Scott, Prof, of Oriental Languages at Aberdeen University; Rev. W. Wright, D.C.L.; and M. W. Balfe, the Composer.

Monday, November 14.

—The new Sultan of Zanzibar is named Said Barjasch. "He had always" says the *Times of India*, "professed to be favourable to foreigners, and opposed to the slave-trade, which he said he should endeavour to repress if he ever came into power. In this belief, the Consul, Mr. Churchill, with Captain Blomfield and the officers of the *Teazer*, called on the new Sultan in an official manner, according to the custom of the country. However, upon his accession to the crown, he showed himself in his true colours, and the political horizon assumed a most gloomy aspect. He turns out to be a fanatic of the highest order, declares Allah has placed him on the throne, disavows all former treaties, and it is believed intends to expel all foreigners; and he also perfectly ignores the power of nations. This, certainly, after having paid two visits to Bombay, and thus having had an opportunity of seeing the resources of England, and after the result of the Abyssinian expedition, with which he is perfectly familiar, seems rather ridiculous. The *Teazer* proceeded to Seychelles with despatches for the Home and Indian Governments, and returned immediately to *Zanzibar*, where she is long ere this, for the protection of the foreign community. In connection with this matter, we may mention that H. M. *Nymphe*, Commander Adams, has also received orders to proceed to *Zanzibar* with all possible despatch."

—Official returns state the total German loss in the war up to Oct. 4 as follows: 2,194 officers, 46,480 men. Of these 522 officers, and 7,675 men are dead.

—Major Way, H. M.'s Agent at Muscat, says: "The intelligence received to-day (Oct. 28) is, that Syud Toorkee has taken the part of Soor and purposes a descent thence on Muscat by sea. Her Majesty's steamer "Kwang Tung" leaves to-day with the Acting Political Agent for Soor."

—According to a statement of the Secretary, the expenses of the Strangers' Home average about Rs. 1,637 a month; the income from subscriptions is about Rs. 1,000 besides the equivalent from Government.

—A Commissariate elephant in Poona having been sent to be watered under the charge of a coolie and not of the *mahoot*, got angry and killed a woman on the road, kicking her to death. As soon as his *mahoot* appeared, he cooled down and went quietly home.

—The people of Chumba are said to be disaffected towards their new ruler.

—*Pioneer* "The Revd. Mr. Seymour and his wife lost their only chance of life in the late accident at the Cheyaur bridge, by the doors being locked. According to the guard's account of the occurrence the carriage in which the deceased were did not fall into the river until three or five minutes after the engine. For three minutes then, at least, the unfortunates were hanging over the chasm, unable to help themselves. Had the doors been open on the left, as they were on the right side, a brave man could have saved himself and his wife."

—*Daily Telegaph*; Paris: "A good deal of excitement is manifested at the report that the Orleans Princes are in France, and intend joining the Army of the Loire. An angry deputation waited on the Government yesterday to know the truth of this rumour; but the Government could neither contradict nor confirm it. 'Let France perish,' exclaim these good patriots, rather than be saved by an army commanded by a Prince, who would afterwards become King: the Republic or annihilation!' Another and a more improbable report was circulated with all possible gravity some days ago. Twenty thousand Englishmen had fought their way through the Prussian lines, and were encamped on the exterior Boulevards, burning with the desire to assist their former allies in repulsing the enemy. Detachments of the Mobiles, the National Guards, and regular troops hurried to the spot to welcome them as brothers in arms; and great was their disgust and disappointment to find no brothers in arms to welcome."

—The private secretary of the Emperor Napoleon denies that his Master has any money invested in foreign funds.

—There is a famine of paper in Paris. The newspapers have been obliged to contract the size of their sheets to the size of note paper.

—The *Compeer*, 1,000 tons, coal-laden, Greenock to Bombay, took fire Oct. 10 in lat. 7 S. long. 66 E. On the 13th the ship exploded. The crew were received on board the Ship *Emma* and were taken to Calcutta.

—*Daily News*; Rome: "Six years ago a Jewish boy, Giuseppe Coen, then nine years old, was kidnapped by the priests of the Catecumeni—the shoemaker to whom the poor child had been bound as an apprentice having yielded to the suggestions of a relative, a priest, and given the boy up to be made, without the knowledge of his parents, a Catholic convert. The poor mother flew to the establishment of the Catecumeni, and entreated that she might be allowed to see her child, but she was not allowed to cross the threshold, and from the agony of the bereavement she soon lost her senses Some time before becoming quite distracted, she was wont every day to remain for hours opposite the building in which she knew her boy to be immured. This proceeding was regarded as offensive by the Papal authorities. They seized her and threw her into prison. At this stage, when she had become quite frantic, the representative of the French Government at Rome felt himself bound, for the credit of that Government, in the face of civilised Europe, to interfere, and his interference led to Fortunata Coen's release. The whole family then emigrated to Leghorn." When the Italian troops entered Rome, the parents of this boy returned, and by the aid of the Italian police succeeded in recovering him. He is however quite alienated from them. The Pope gave eleven crowns monthly for his education. There are probably many more such converts in these establishments at Rome.

—The orthodox Hindoos of Calcutta are not sure whether it is right for them to use water that is conveyed in pipes. Says the *Star of India*: "The venerable Rajah Kalikrishna and some of his friends have paid a visit to the water works and inspected the working of the machinery in order to determine whether the water provided by the Municipality can be properly used by conscientious orthodox Hindus. The results of his examination are not yet given forth; and the time is passed, even in Calcutta, when he or any one else could interfere to prevent the people on purely superstitious grounds, being supplied with an abundance of pure water; but the mere raising of the question is suggestive of a very considerable difference, in point of general advancement, between the two great commercial cities of India."

—*Friend of India* on the Maharajah of Jodhpore's humiliation: "Of course he committed the awful crime of refusing to go to the Durbar, if he was to sit lower than his brother of Oodeypore, but surely when he was ordered out of Ajmere, without honour of any kind, the punishment was sufficient. Now, however, before the Viceroy has even reached the capital, a stern official paper is published stigmatising the chief's conduct in terms that seem almost relentless; recapitulating his shortcoming, and the shortcommings of his family in bygone times, and showing not merely that he must be second to the Maharana of Oodeypore, which was quite fair, but that he actually has lost something of his title to respect in the eyes of his brother chiefs, by his house having once given a daughter to the Emperor of Delbi.

"He evidently did not intend to offer a slight to the British Government; the whole matter so far as intention went was one between him and Oodeypore, not between him and the Viceroy, though of course it became that in the end."

—Same:—"On the 14th of August last Russian troops captured the fortress and town of Kitab in Shehr-i-Sebz—the most southern district o Bokhara, which will now be wholly at their mercy.

Tuesday November, 15.

—*Bombay Gazette*: "Yesterday morning about 6 o'clock, Rama Arjoon, a barber, murdered his wife Hurree, aged about eighteen years, by cutting her throat with a razor, and afterwards committed suicide by taking a poisonous dose of opium. Rama was of a very excited temperament, and after his arrival in Bombay, he showed symptoms of madness. A brother of his, who lived with him for some time, one day took him to a Mussulman who said he could exorcise the demon of madness. The Mussulman asked him for a rupee, which the brother gave. He came twice or thrice to their place, but he did not cast out the devil."

—A letter to the Chamber of Commerce points out that the Native cotton dealers are mostly from independent States, and when their liabilities become unpleasantly pressing are accustomed to take refuge in those states, beyond the reach of High Court decrees.

—The *Melbourne Argus* says that the *Galatea* was to sail at the end of October for the South Seas, the Duke having received instructions from the Admiralty to make an investigation with reference to some murders alleged to have been committed at the Kingsmill Islands by Captain Carmichael, of the ship "Hannah Blomfield."

—A discussion has taken place in the Bench of Justices on the proposal to give Rs. 10,000 for Vernacular Schools in Bombay. The following rather extraordinary opinion was expressed:

"Mr. Ormiston objected altogether to vernacular education. If the vote was for teaching English, he could understand it, but the sooner the vernacular languages—Hindostanee, Guzerati, and Marathi—were abolished, the better. Those languages gave a great deal of trouble, and there was nothing worth reading in them."

The appropriation was made.

—The Contagious Diseases Act costs Bombay Rs.5,000 a month. Twenty per cent, of the admissions to the Jamsetjee Hospital are for venereal disease. We shall be able in time from these admissions know how far the Act is doing any good.

In the Hospital for registered women there are now 99 patients. The number registered is 1,700. The number of prostitutes in Bombay is said to be 8,000, which would be one to every hundred of the population.

—The *Liberte* of the 17th Oct. says: "In three weeks from this date no bomb will have reached the heart of Paris; in three weeks Bazaine will be free; in three weeks Garibaldi will be master of the Vosges; in three weeks the Prussian army will be crushed under the forts, decimated by hunger and disease, or scattered in the provinces and annihilated." The *Liberte* adds:—"Paris has issued from behind her shield of stone. She has burst into fragments the girdle of steel which bound her. On all sides the Prussians retreat. The lion is scattering the herd of buffaloes. The Prussians have entered. Let us close the frontiers that they may never depart."

Wednesday, November 16.

—China news, via Galle: "The captain and of the French barque "Neuvo Penelope" fr Macao to Callao with 300 coolies were murd sea by the coolies on the 10th.

There is uneasiness at Canton. The refuse permission to rebuild the native Ch chapels, and further outrages reported.

Hostilities imminent between French and Prussian ships of war at Yokohama. It is hoped British and other Ministers will prevent threatened collision.

—The cyclone that raged in the Bay of Benga Nov. 5th, did considerable damage to the town o Vizagapatam and still more to that of Waltair.

—*Star of India*: "The *Friend of India* calls attention to the fact that the Revenue accounts for the first four months of the present year are 1,972,000*l* better than they were for the corresponding period of last year. At this rate throughout the year we should have a balance of about four millions sterling; and the *Friend* goes on to say 'Even after making every allowance for a fall in the price realised on opium, and providing for other contingencies, a surplus of between two and three millions may be pretty safely relied on. Now it is not long since Mr. Chapman announced in a letter to the Chamber of Commerce that the finances of the current year were not in a state of justifying Lord Mayo in making any concession to public opinion in the matter of th Income tax.

"Mr. Bessemer is proposing in England the employment of a weapon which promises to beat hollow all rifled cannon, Zundnadel Gewehes, Chassepots, Sniders, and Martini-Henry. He proposes that we should employ steam gun-engines, which he offers to construct so as to throw 2,540 Enfield bullets one mile, in vertical height, per minute; with a consumption only of five pounds of coals and three gallons of water. For long ranges he would propel two ounce balls, which he offers to do at 1,000 per minute from his steam guns, and at a velocity of 1,600 feet per second."

—*Bengallee*: "We regret to announce the death of Maharajah Suttish Chunder Rai Bahadoor of Nuddea. The deceased was the great great grandson of the celebrated Rajah Krishna Chundra Rai who was one of those who invited the English to wrest the sceptre of Bengal from Surajahdowlah's hands. He was a young man of great intelligence and polished manners, but he was addicted to drinking—the bane of Young Bengal. He had gone up for a change to Mussoorie, where he died last week, leaving behind him a grandmother, a mother, and a widow to bewail his loss."

—*Native Opinion*: "The ignorance of the ways and manners of our people by the Europeans keeps them in ignorance of things that do not lie on the surface, and it is only one more illustration of the fact that so far as the mass of the two communities is concerned we are living like oil and water, put into a bottle, each living and moving in its own specific region."

—*Indian Mirror*: "On Wednesday last, the 6th instant, a deputation of Brahmica ladies waited upon Baboo Keshub Chunder Sen in the School room at the premises of the Brahmo Somaj of India Mission Office, to present him with an address of welcome on his return from England"

The address is given in full. Lundations of the Baboo from all sources continue to enrich the columns of the *Mirror*. Here for instance: "The following lines have been addressed to Baboo Keshub Chunder Sen by Rev R. S. Bowie of Dumferline in Scotland:—

For a' that, and a' that,
It's comin' yet for a' that,
That man to man, the world oe'r,
Shall brothers be for a' that.
O Baboo Keshub Chunder Sen,
Ye are the wale o' honest men!
I'll back ye, Sir, 'gain ony ten.
In London city,
Ye speak yor mind oot like a man,
And daur them to refute wha can;
Some say yer system winna stan,
The mairs the pity.
I'm may be wrong, but fegs I think,
Frae Thruth's ain fount yive taen a drink;
Yer words sae weel wi nature clink.
O man they're grand,
To a'men God is good and kin;
That yer belief and fegs its mine;
His love for us He never shall tine,
His no like man."

There are six more stanzas. The Rev. Mr. Bowie is glad to learn that that hateful thing, caste, is likely to fall at last.

Thursday, November 17.

—The Post Office has yielded a revenue of 12 lacs, this last year. If the current year should prove as favorable the Director General will recommend the ½ anna postage for papers.

—Galle telegram; Shanghai, October 25: "The Chinese Government had ordered the execution of fifteen men supposed to be concerned in the Tientsin massacre, but as it was discovered that large sums of money had been paid to their families the execution was stopped after a remonstrance by the Foreign Minister. The chief instigators in the massacre are not even arrested yet. Another Catholic chapel has been attacked and some Chinese converts have been killed between Tientsin and Pekin. The American Mission has been pillaged in the interior.

—A Railway guard at Lanowlee, a European, has committed sucide. He was apprehensive of dismissal,

—The *Pioneer* asks why the *Friend of India* describes the Maharajah as a "poor young man?" How can a man be "poor" when his lot is blessed with a quiver full to overflowing—eighty children and more? How 'young save under cover of ungenerous irony, when the eldest is thirty year old? Nor is the *Friend* more accurate when he pictures "the suffering of the Maharajah in his silent tent, while the Viceroy was visiting the other chiefs," as dreadful in the extreme; the sober truth being that at this stage, the infatuated man's senses were steeped in strong liquor."

—*Daily News*: "A certain number of the female citizens of Paris are enrolling themselves in a corps exclusively formed of ladies, and entitled the "Amazons of the Seine." The question of uniform is naturally one of the most important considerations in a brigade of this description, and if the regulation pattern already furnished be correct, the costume will consist of the most warlike and masculine garniture. Each 'Amazon of the Seine' will put on a pair of black trousers, with an orange-colour stripe running down the sides; she will wear a dark kepi, a blouse of woollen stuff, and a cartridge-box fastened to her shoulder-belt."

—The *Star of India*, in a notice of *A Residence in Bulgaria*: "It might be useless to commend the book to those weak-kneed Protestants who talk about and try to promote intercourse between the Greek and Anglican Churches. The effect of the orthodox creed upon the Bulgarians may be guessed at from the following facts:—On 183 Feast Days every year work is absolutely forbidden and the other 182 days are strict fasts which weaken the peasant by their extreme rigour, particularly as they occur on the only days when he can labour, as his diet is reduced to bread, onions, garlic, or one of the few kinds of vegetable which he cultivates. Fish is as strictly forbidden as meat, and no exception is made for sickness, infancy, or old age. It encourages gross superstition; while it fails to civilize, educate, or improve the morals of the people. And lastly, the average *papas* or priest is hardly less ignorant than his flock, and in point of morality is even inferior to them. That the priests encourage gross superstition is in one respect proved by the following list of *sins* which to the peasant are of the deepest dye, and which are founded on the dictum of the Papas and must be confessed to him: these are—To give a child a spoon to play with: to give away or sell a loaf of bread without breaking a piece from it: not to fumigate with incense the flour when it is brought from the mill (particularly if the mill be kept by a Turk) in order to prevent the Devil entering into it: to wash a child before he has come to the (canonical) age of reason, *i-e* seven years: to sell flour before making a loaf from *it*: to clean a stable, sell milk, or fetch water from the fountain: after dusk to allow a dog to sleep on the roof of the house, as this gravely imperils the soul of any dead member of the family: not to throw some water out of every bucket brought from the fountain, as some elementary spirit might otherwise be floating on the surface of the water, and, not being thrown out, take up its abode in the house, or enter into the body of any one who drank from the vessel, and lastly, it is a sin to fail in the observance of any of the hundred superstitious practices approved or tolerated by the Papas. These Papas why buy their parishes as in other Christian countries, visit them once a month accompanied by the Kiaya (nearly always a Musalman gipsy) who carries a large copper vessel filled with holy water, a brush and a big stick. The Papas enters every house, sprinkles the walls and floors and occupants, for which he gets a fee of not less than one piastre (2d.) besides an oke of flour from each family—worth as much again. For every couple married the Papas get, corn worth thirty-two piastres besides what are called voluntary offerings of eggs, butter, cheese, grapes, &c with twenty-four piastres more. A baptism brings him five piastres, a burial forty; and it is on account of such exactions that it is calculated by the authors that the twelve millions of Eastern Christians pay annually more than two millions of pounds for the support of their clergy."

—Mr. John Macfarlane, Bombay Civil Service, has been appointed to officiate as Post Master General, Bombay, during the absence on leave of Major G. M. Battye, or until further orders.

—*Deccan Herald*: "The Allundee Fair takes place next Saturday, and we trust that the crowding together of so many people as usually attend this Fair will not cause an outbreak of Cholera, It is well known that cholera is lurking about and occasionally breaking out in all the villages in these districts, and it is a question whether such gatherings should be allowed to take place in such circumstances of danger to health and life."

—*Sindian*: "We learn from Khelat that the Commissioner in Sind has represented to the Khan the necessity of adopting measures to suppress the unseemly disturbances that so frequently arise in the Lus Bely territories, urging as reasons for making such a representation, the narrow line of boundary that separates them from British territory, and the relations that subsist between the Khan's subjec and those of the British Government. The latt have their interests at stake owing to the anarch and demoralization which reign rampant in Beyla and hence the solicitude evinced by the Commissioner to see a better system of administration introduced into the country, and a far greater degree of security afforded to life and property."

Friday November 18.

—*Times of India*: "For any practical purposes of Municipal Government, for anything like power to control or even regulate the expenditure for which they are held responsible, the Justices are as so many loose faggots. But in promotion of that expenditure in any shape that the Commissioner shooses to devise, Mr. Crawford and his Executive are as the band that binds, and by which the whole bundle is made very effective indeed as to the great fact of outlay. And this is according to law. The Act put the Commissioner in that position; and he will retain it to the end of the chapter."

—From an examination conducted in person by His Excellency Midhut Pasha, the *Pioneer* gathers that the difficulties in the way of the navigation of the river Euphrates are not so insurmountable as was at one time supposed. There are at present 2,000 Arabs busily engaged in removing the obstacles to the traffic, and it is hoped that the two small steam-boats lately received from England, which are now nearly put together ready for use, will be able to run regularly, if not for the whole of next year, certainly for eight months of it.

The Kana'aniyeh Canal, which will connect the rivers Tigris and Euphrates, is expected to be opened in a short time. This canal will, in the first instance, only be used for the irrigation of the country, but it is hoped that at a later date it may be rendered navigable, by which means the cities of Bagdad and Belis will be connected by water.

—*Times of India*: "There has been some disturbance between the bazar people at Mhow and the men of the 3rd and 14th Regiments N. I. Some few days ago a baker was set upon by a few of the sepoys, and was so severely maltreated that he died from the effects of the beating, but no trace of of the culprits can be found, though the Cantonment Magistrate has offered a reward of Rs. 1,000 for them.

—*Poona Observer*: "Cholera, we hear, has broken out in a village in the neighbourhood of Belgaum, and the march via Kolapoor and Sattara, of the 108th Foot will, consequently, in all probability be countermanded.

—Deaths last week, 278. By cholera, 19.

—The *North China Herald* reports that "a French Circus Troupe" has just arrived at Shanghai after an adventurous journey across Siberia and Tartary, which has occupied more than a year. The manager has lost half his horses by fatigue, bad water, and bad provisions, in crossing the continent.

SCRIPTURE FIGURES.

From "*A Sermon for the Times*" by the Rev. Dr. Bayley, of London.

In the early days of David, owing to the recklessness of Saul and the depravity of the people, there was a lamentable breakdown of the Jewish religion, and David says, "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." (Psa. lxxv. 3). Again, "Deliver the poor and needy, rid them out of the hand of the wicked. They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course." (Psa. lxxxii. 4, 5).

Certainly no one can suppose that the earth was literally dissolved in David's time; that the inhabitants also were dissolved. Because the people would not understand the truth, but would walk on in darkness, does any one think the foundations of the earth, the rocks or other strata were altered, and all in confusion! The earth means the Church upon earth, a moral earth, and the foundations are the foundation principles. The prophet Isaiah speaks in a similar figurative manner. In the twenty-fourth chapter we read, "The earth mourneth and fadeth away: the world languisheth and fadeth away: the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men

left." (ver. 4-7). Here, it is said, *the* earth is mourning and fading away, and that a curse is devouring the earth. But when we regard the language with attention, it becomes clear that moral degradation is what is meant—"They have transgressed the laws, changed the ordinance, broken the everlasting covenant." These things affect the Church, but they do not affect the soil. The prophet goes on, however, to say, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." (ver. 19). Surely it is hardly necessary to say that it can only be of the spiritual earth, the Church, that these words can be understood. The outward universe is a sublime representation, in the book of heaven, of the Church, that spiritual universe on which God desires us to fix our attention; for when the Church is sound, her principle true, and her practice good, all other things go well

A Church with genuine God-given doctrines, having a priesthood devotedly pious, with pure hearts, and enlightened minds, diligent in studying God's Word, and faithful in teaching it, will make a happy world. But, when the Church, instead of leading men to struggle faithfully against their sins, excuses them, palliates them, invents methods by which people may imagine they can sin and take no harm, then it is bad for the world. Multitudes take advantage of a lax and dangerous doctrine, and suffer their passions or their lusts to go unchecked during a long life, soothing themselves with the delusion that a few pious thoughts and prayers, when nature is worn out, will make all right for heaven. So, selfish frauds arise, and spread and multiply, until trade is altogether corrupted, and instead of the pleasures of honest dealing between upright men, there exists on every side, suspicion, trickery, and deceitful schemes of every kind, making life painful and difficult to multitudes who pray only to do their duty sincerely, and have a modest and temperate provision for their daily wants.

Thus, too, those checks upon temper are impeded which when applied by religion, and introduced in early life perseveringly, will arrest the risings of passion, and prevent those harsh violences that otherwise will issue in distressing animosities, malice, revenge and remorse. The holy work of virtuous youth is deferred to old age, when life has hardened evil principles into evil habits, and courses of iniquity have so contorted the nature as to make repentance difficult, and the soul and body of the sinner but a mass of ruins.

The Church is as it were, the heart of the world. When it is healthy, pure and strong, holding up among men those grand principles of love, faith, justice and judgment, by which the Almighty enthrones Himself in the heart of angels and of men, the pulsations of virtue flow freely, and carry health into all the ramifications of the social body, even to the very extremes. A nation having such a church becomes a wise and understanding people (Deut. iv. 6). But, where a church is feeble, or, still worse, false, neglecting its high duties of holding up before men the laws of heaven as the guides of earth, suffering the young to grow up in ignorance, and permitting superstition to hold the place of enlightenment and good sense, weakly pandering to the pride of the powerful, and passing by unnoticed the debasement of the poor; winking like some great owl in a bewilderment at every ray of new light, but securing a full share of the general plunder, the body of a nation will swarm with social evils. The whole state, in such a condition of society, is tainted by restlessness, uncertainty, private and public immorality tempered only by low motives, chronic convulsion, and general decay, until some stormy disaster comes like the destruction of Jerusalem and the French Revolution. The once popular forms of religion have received severe blows during the last hundred years, and will continue to receive them, until the former heavens and the former earth have passed away, with all their corruptions, hypocrisies, and mummeries; and a religion true to God and true to man, a full development of the Word of God, a new heaven and a new earth, are established in their stead.

Heaven and earth in scripture mean a church and a state of the world growing out of it. The Church is the Lord's heaven upon earth. How plainly this will appear to the observant reader respecting the formation of the Church, when he regards the following language of the prophet! "And I have put my words into thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people." (Isa. li. 16). No one could surely suppose that in consequence of the Lord putting His words into man's mouth, the starry heavens were planted, or the rocky foundations of the land were laid. The destruction of the Church is equally represented as the reduction to chaos of heaven and earth by Jeremiah. "For my people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light." (iv. 22, 23). Here the vices and follies of the people are declared to have had the result of making the earth without form and void, and the heavens so that they had no light. But every intelligent reader will see that the language is only to be understood in a moral and spiritual sense. It refers to the Church, its confusion, and the absence of spiritual light in it, owing to human traditions and human vices making the commandments of God of none effect.

The change of such a worn-out system for a better is represented in Isaiah by the following language, "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." (lxv. 17, 18).

It is obvious that the subject of the words just quoted is a change of religion: the abolition of one church to give place to another, the removal of corrupt Judaism for pure Christianity. It could not be a change of the material universe, for it is declared to be a rejoicing for Jerusalem, and for her people a joy.

The destruction of the universe is only a symbol in scripture of the demolition of a perverted and corrupt church, and the formation of new heavens and a new earth, are figurative terms which represent the formation of religion anew, so that the Church, *the spiritual heavens*, and the earth, the society growing out of the Church, the embodiments afresh of love to God and love to man. The expectation of those who have so long been alarmed by the apprehended annihilation of the universe is, that it will take place by fire, drawing this conclusion chiefly from the words of Peter, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up.... Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissoleved, and the elements shall melt with fervent heat." (2 Pet. iii. 10-12). But in considering this striking language, we must not forget that it was spoken by Peter, who himself interpreted the equally impressive words of the prophet Joel, as being figurative of the convulsions attendant upon the destruction of Judaism, and the introduction of Christianity.

Joel prophesied and said, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel ii. 28-32).

Now, here there are commotions prophesied quite as striking as those described by Peter in his second epistle. The sun should be turned into darkness, and the moon into blood. Fire is also mentioned as one of the terrible elements to be employed.

Let us turn now to the language of Peter in his great sermon on the day of Pentecost as given in the Acts of the Apostles. The agitation and excitement of the multitude of new disciples who hailed the glad tidings of the new religion, were attributed by their enemies to inebriation; but Peter stood up, and said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But, this is that which was spoken by the prophet Joel;" and, then, he recited the prophecy as we have given it above.

The sun of God's love had been turned into darkness, the moon of faith had been turned into bloody violence, and the fire of hate had been burning fiercely enough in the souls of fanatical persecutors, but nature went on as peacefully as before.

Peter knew those words imported only spiritual changes. When he used similar words, would he not use them to mean the same things?

Would not the fire that would dissolve all things be the fire of fierce passion, of violent hate, of vengeful feelings, in which a worn-out dispensation at length expires? Shams will not endure for ever. Abuses provoke hot remedies at last. The day of fiery vengeance comes, and furiously destroys the refuges of lies, the covenants with death, and agreements with hell by which the world has been duped, and the upright oppressed. (Isa. xxviii. 15). Hence, Peter adds, "We look for new heavens and a new earth wherein dwelleth righteousness." "Wickedness burneth as a fire, (Isa. ix. 18) said the prophet Isaiah. The tongue (of a) bad man is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James iii. 6).

It is important that the end of the Jewish Church is described as taking place by fire, both in the Psalms, and by the prophet Isaiah. In the eightieth Psalm, the Jewish Church is described as a vine which God had brought up out of Egypt, and made into a goodly vineyard. Then its decay, from sensuality and wild passion, is described: and, lastly, it is said, "It is burned with fire; it is cut down: they perish at the rebuke of thy countenance." (Ps. lxxx. 15).

Now, as it was not a material vine, surely no one can imagine that it was destroyed in the Psalmist's time by material fire. But there was a fire which was destroying all that was good in the Church, and preparing the way for utter ruin. "It set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart." (Isa. xlii. 25).

Surely when such language is read of the state of things between two and three thousand years ago every sensible mind must see that the Church is the earth meant, and its departure from God and His laws, its loss of the truth, are described—the vile passions, like a smouldering fire, every now and then rising to blazing heat and producing utter decay and ruin.

Our Lord's words also are plainly indicative of a similar interpretation. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 29, 30). These words appear to speak of the destruction of the universe though their fulfilment in that sense since astronomy has shown that any such falling of stars to the earth as people used to think of is utterly out of the question—a single star is many times larger than the earth. Let any one read ver. 34, and he must see that our Lord never intended it to be so understood:—"Verily I say unto you, this generation shall not pass, away till all these things be fulfilled."

When the Jewish world uttery broke down, and its glory, its altars, its temple, and its city, were first ruined by corruption and then were dissolved and dispersed, that heaven and earth passed away, and a new heaven and a new earth, a Christian heaven and earth, began. If any man be in Christ, the apostle said, he is a new creation. Old things have passed away, behold all thing have become new (2 Cor. v. 11).

When our Lord's words on this subject are recorded in another place, they are equally emphatic and instructive, to shew that it was spiritual change He meant. It is astonishing it should so much have been overlooked. "For the Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in His Kingdom." (Matt. xvi. 27. 28).

This coming was effected, when after the day of Pentecost, His spiritual kingdom was begun, and men were received into it, or rejected, according to to their previous lives; they who had done good coming forth to the resurrection of life; they who had done evil to the resurrection of condemnation (or judgment)." (John v. 29).

When language of the same kind is used by the Apostles, and in the Book of Revelation, as to what would again take place, it can only justly be

interpreted in a similar manner. In Christianity, it is prophesied a corruption of religion would take place. Again the commandments of God would be made of none effect by men's tradition. Again the sun would be darkend, the moon not give her light, the stars would fall from heaven, and the powers of the heavens would be shaken : but again He who is Son of Man and God of heaven, in His own glory, and the glory, of the Father—for He is both Father and Son—the King of kings, and Lord of lords, would restore all things by first restoring the knowledge and love of Himself as "God over all, blessed for ever" (Rom. ix. 5).

MODERN PHILOSOPHICAL RESEARCH.

Professor Tyndall's fame and eloquence secure him a large and attentive audience. This year having no new investigation to bring before the British Association, he was compelled, he says, to evolve a subject from the residues in the depth of his own consciousness. That subject was the Scientific Uses of the Imagination. To illustrate this he called upon his auditory to accompany him in an imaginative description of the undulatory theory of light, producing the blue colour of the sky, how atoms of ether and atoms of ponderable matter evolved from the depths of philosophical consciousness could in their imagined dance and play account for a vast number of actual phenomena as manifested to the senses. The undulatory theory calls upon us to imagine the universe everywhere pervaded by an exceedingly subtle fluid called ether, not only filling all stellar and planetary interspaces, but penetrating and filling the pores of all dense or ponderable matter. This ether is neither light nor the substance of light. While it remains quiescent there is no light. Other atoms than those of ether are set in vibration by what is called force. Then these atoms communicate their vibrations to those of the ether. The latter form waves and these are transmitted with almost inconceivable rapidity through the ocean of ether.

Light is nothing more, according to his theory than the vibrations of ether—and what are called rays of light its waves or undulations. Professor Tyndall, with great skill and clearness, applied this theory to the explanation of the blue colour of the sky. The seemingly natural hypothesis that sky was blue because the air itself was blue he asserted to be untenable, because the sky possessed the power of decomposing light, making the reflected light blue, while that transmitted was orange or red. He illustrated the subject by the formation of "artificial skies," by M Morren, of Marseilles, shown at the last Meeting of the Association. Enclosing sulphureous acid gas in a suitable vessel, placing it in a dark room, and sending through it a powerful beam of light, we at first see nothing, the vessel containing the gas is as empty as a vacuum ; soon, however, along the track of the beam a beautiful sky blue colour is observed. For the time the blue becomes more intense, then becomes whitish, and if the action of the light be continued long enough, the coloured particles themselves become visible. To explain these phenomena Professor Tyndall called for the exercise of his hearers' imagination.

The scientific imagination demands as the origin and cause of series of ether waves a particl eof vibrating matter as definite as that which gives origin to a musical sound. Different colours are produced by different sized waves. Red by the largest, violet by the smallest, green by waves of intermediate length and amplitude. A collection of waves of all the colours of the rainbow gives white light. Pure unsifted sunlight is white. Now if the waves of ether meet an obstacle sufficiently large they are reflected indifferently, just as an Atlantic roller is reflected by a broad cliff as easily as a ripple produced by a sea-bird's wing. But if the atoms reflecting the waves of ether be relatively small to the wave, instead of the whole wave being reflected and thrown back, a small portion is only shivered off. While the particles of sulphur are small relatively to the white producing waves of ether, they shiver off small wavelets, and the combination of all the wavelets from innumerable atoms of sulphur, transmit to the eye waves of such a magnitude as to produce the sensation of blue, but when they grow relatively larger the waves are of such proportions as to produce the sensation of white.

To account for the blue sky on this theory, we have only to conceive it filled with opaque molecules of extreme minuteness. With felicitous illustrations and remarkable clearness, the Professor showed how such particles would account for all the changing colours of the sky from mid day splendour to the red of sunset.

Having thus far exercised the imagination of his hearers he came to an estimate of the space in which these innumerable atoms might be compressed. He quoted Sir John Herschell's startling conclusion, that the whole mass of a comet's tail 10,000, 00 miles in length and 50,000 miles in diameter," might be swept together and compressed into a mass which could be carted away with ease by a single drayhorse. " After this," says the Professor, you "will hardly regard as monstrous a notion I have sometimes entertained concerning the quantity of matter in our sky. Suppose a shell then to surround the earth at a height above the surface which would place it beyond the proper matter that hangs in the lower regions of the air, say at the height of the Matterhorn or Mont Blanc—outside this shell we have the deep blue firmament. Let the atsmospheric space beyond the shell be swept clean and let the sky matter be properly gathered up. What is its probable amount ? I have sometimes thought that a lady's portmanteau would contain it all. I have thought that even a gentleman's portmanteau, possibly his snuff-box, might take it in. And whether the actual sky be capable of this amount of condensation or not, I entertain no doubt that a sky quite as vast as ours, and as good in appearance, could be formed from a quantity of matter which might be held in the hollow of the hand."

Professor Tyndall must have succeeded in convincing his hearers that whatever might be the value of the power of imagination as a scientific instrument of discovery, the popularization of science required a very considerable exercise of that faculty. Most Natural Philosophers since the time of Bacon, and notably Newton, have warned us of the danger of imagination in conducting a search after the truths of nature. When philosophers trusted to imagination rather than a laborious collection of facts or experimental questionings of the powers of nature, true science made little or no progress. The excercise of imagination and the feigning of hypotheses, as Newton contemptuously styles it, needs little encouragement among the philosophers of our day. Professor Tyndall gives little warning of the danger of too free a use of the reins of imagination, because possibly he regards himself and his philosophical friends as "privileged spirits" who know how to use their liberty without abusing it, who are able to surround imagination by the firm frontiers of reason, and so to work their imginative faculties with profit.

Professer Tyndall did not so much appeal to the imaginative faculties of his hearers as to their faith or credulity. His exposition was dogmatic, not argumentative. He stated nothing which could not be accounted for quite as successfully by another hypothesis—the emission theory of light. Sir Issaac Newton's hypothesis was that light was matter actually emitted from luminous bodies. In the 7th proposition, Part 3, Book 2 of his Optics, he attributes the blue colour of the sky, to the same cause the reflection of light from very small bodies, that Professor Tyndall does, and explains it as clearly, on his own hypothesis, and appeals to experimental proof as well. The proposition is that "the bigness of the component parts of natural bodies may be conjectured by their colours ; " and his explanation of the blue colour of the sky is, "The azure colour of the skies seems to be of this order. For all vapours when they begin to condense and coalesce into small parcels become first of that bigness whereby such an azure must be reflected before they can constitute clouds of other colours. And so this being the first colour which vapours begin to reflect, it ought to be the colour of the finest and most transparent skies in which vapours are not arrived to that grossness requisite to reflect other colours, as we find it is by experience.

This quotation from Newton shows that the blue colour of the sky as produced by very small particles is equally explicable according to either hypothesis of light. Imagination is not the faculty, nor is it by its aid, that Professor Tyndall rejects the Newtonian and adopts the undulatory theory of light. If pressed, he would have told his audience, no doubt, that the Newtonian hypothesis gave a very fair and complete explanation of some of the most beautiful and striking phenomena of light. That taking a large number of phenomena (all that Newton knew), and applying to Newton's imaginary molecules of light the rigid laws of mathematical and logical demonstration, it would account for them all. But since Newton's time new phenomena of polarized light had been discovered, which could hardly be account ed for by his theory, but could be explained by th undulatory. Yet Sir John Herschell, no mean authority on this subject, says :—"It is by no means impossible that the Newtonian theory of light, if cultivated with equal diligence with the Huyghenian (or undulatory) might lead to an equally plausibe explanation of phenomena now regarded as beyond its reach. Imagination must therefore be checked constantly by reason, and one hypothesis ceases to have real scientific value as soon as it is found, though capable of solving many phenomena, to fail in a few instances.

The Professor's sensational illustration of a snuff-box containing all the clouring matter of the sky is not very original. Pemberton, in his view of Sir Isaac Newton's philosophy, commenting on the next proposition in Newton's Optics to that we have quoted, states that Newton has given a mathematical demonstration "which shows that this whole globe of earth, nay, all the known bodies in the universe together, as far as we know, may be compounded of no greater a portion of solid matter than might be reduced into a globe of one inch only in diameter, or even less."

But why did Professor Tyndall make such an appeal to the imagination of his hearers ? His imaginary picture of the occult operations of light was introduced as a plea for the wildness of such weaker brethren, as he calls Mr Darwin in speaking of his theory of natural selection, succeeded by his supplementary theory of pangenesis. It is objected to Mr. Darwin's theories by Christian philosophers that these theories are essentially atheistic. That they are framed for the express purpose of blotting out of the page of nature some of the most marvellous evidences of design—of the most patent revelations of the book of nature that there is an all-wise, almighty Creator, God. That these theories deprive man of all those prerogatives that raise him above the brute. That the facts of nature contradict them. The first theory of Mr. Darwin, that of natural selection, is an attempt to account for the formation of all animal and vegetable beings from an hypothetical germ. This theory is confessedly based on imagination, not facts. Mr. Darwin can appeal to no facts which demonstrate its truth either in the present or his imaginary vast geological ages of the past. The two crucial instances to which he appeals, the formation of the human eye and cell-making instinct of the hive bee, fail even by the greatest stretch of the power of imagination to bend to his theory. Nay, logically and mathematically, it can be demonstrated that his chance changes propagated by generation, and unfavourable ones, eliminated by the struggle for existence of animal life, could not in any number of aons of ages have produced a human eye, or inspired a being incapable of propagating her species with the wax-forming skill of the cell-maker of the hive. Mr. Darwin's second theory, however, calls for a larger stretch of imagination, and asks us to conceive that the primordial germ contained within itself a whole universe of minor germ. That every particle of vegetable and animal structure that ever has been or ever will be developed lay hid in that one primal germ.

Even this does pall the imagination of Professor Tyndall. He accepts the theory of the avowed atheist Louis Buchner, in his *Force and Matter*, that the theory of evolution requires us to imagine not only that all the structures, animal and vegetable, were once potentially present in the fire mist of the nebulous theory, but also that all mental powers—Plato, Shakespeare, Newton, and Davinci —are potentia in the fires of the sun.

Professor Tyndall appears to believers in the Bible as God's Word not to style such a theory wicked or impious. He says men can hold it, and manifest in their lives what he terms so-called Christian virtues. He says, "They who keep such questions open and will not tolerate any unlawful limitation of the horizon of their souls, have as little fellowship with the atheist who says there is God, as with the theist who professes to know the mind of God."

These men are theists, but what kind of a God does their free speculation require ? The theists who are sneered at by Professor Tyndall, who believe in a God who has revealed his will and his mind to man, have far higher and more convincing proofs that He has so revealed Himself than Professor Tyndall can ever accumulate for his belief in the undulatory theory of light.

Professor Tyndall's philosophy regards the universe as a huge mechamcal, self-suporting, self-sustaining, self-evolving, material machine—untend.

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ed by a loving Father's sustaining and providential care. His God is the God of the Epicureans, who created and started the machine into motion and then left it for ever to itself.

Such a philosophy, the child of unbridled pride of intellect, may appeal to the wildest imagination of corrupted human nature, but it has no sympathy with all the higher yearnings of the soul, nor has it one word of comfort for the suffering, dying sinner.

Professor Tyndall may regard the Holy Spirit brooding over chaos as a legend derived from the power of expansion of human intellect brought into play by the simple brooding on facts. Let him but brood on the sins and miseries produced by the present fearful war—let him brood on their origin—and the fact that the two nations most distinguished for their free, unrestrained, godless imagination are now mutually scourging one another, and he, too, may arrive at the conclusion that the Bible Christian has a philosophy as far above his as Divine Wisdom transcends man's puny thoughts. God's revelation, while it raises and ennobles man, while it satisfies all the noblest aspiration of his soul, and cultivates all the gentlest emotions of the heart, calls for no greater exercise of faith than the bold speculations of Mr. Tyndall's theists—which lead to the abyss of practical atheism, and make man's brightest hope the annihilation of consciousness.—*Record*.

TELEGRAPHIC NEWS.

London, Nov. 11th.—New Brisack capitulated last night. 4,000 men and 100 guns were captured.—The King of Prussia has telegraphed to Queen Augusta confirming the evacuation of Orleans, and stating that General Von Der Tann has been driven back to Toury.

12th.—An official report, received from Tours, states that the French loss in the fighting at Orleans was 2,000 men, and the enemy's loss greater. The French captured upwards of 1,000 prisoners and 2 guns.—The Prussians are falling back on Chartres and Etampes.—A general bombardment of Montmedy is imminent.—The *Times* of to-day says the Prince Gortschakoff has sent a Circular to the signitaries of the treaty of 1856 respecting the modification of certain articles therein, in the interest of Russia.—The Crown Prince of Prussia has been appointed a Russian Field Marshal.—General Von Der Tann reports that there was no further movement (by the Army of the Loire) on the 11th.

13th.—No fresh movements have taken place on the Loire, M. Gambetta has visited the army there, and issued a proclamation urging them to march and deliver Paris.—The French admit the German retreat on the 9th instant was effected in perfect order.—A new French army is forming at Toulouse.—The North German Parliament meets at Berlin on the 21st instant.

14th.—A Russian circular proposes the revocation of the neutralization of the Black Sea without abrogating the other stipulations of the Treaty of 1856. The circular also states that Russia is ready to negociate with the Powers.—General Von Der Tann reports that the German loss in the battle of the 9th instant was 709 killed and wounded. All the French attacks were repulsed and a retreat effected afterwards.—It is reported that Paris has only three weeks' provisions. The bombardment is consequently delayed by the Prussians.—The bombardment of Thionvillie has commenced.

15th.—A note from M. Thiers to the Foreign Powers details the armistice negociations, and throws the responsibility of the rupture upon the impossible demand made by Prussia respecting Paris.—A naval engagement has taken place off Havana between a French and a Prussian steamer. Both are disabled and have put into Havana.—The Germans are closely investing Belfort.—England has sent an Envoy to Versailles to enquire into the Prussian views on the Russian circular.—The transport Serapis has reached Portsmouth.

16th.—The Germans are advancing towards the South east, and have occupied Dole.—General Von Der Tann has received a reinforcement of 15,000 men. Prince Frederick Charles is also advancing rapidly, and has reached the river Youne.—Prince Gortschakoff's circular repudiates any desire to raise the Eastern question. Russia, it states, adheres to the general principles of the treaty of 1856, and acknowledges the position of Turkey among European nations, but demands the removal of the restrictions in the Black Sea, allowing Turky equal rights —No fresh movements have taken place before Paris or on the Loire. General Mantauffel is advancing northwards. 30,000 troops have reached Rouen. Prince Gortschakoff's circular has produced a great sensation. It is asserted that England, Austria, Turkey, and Italy have agreed to observe a common attitude in reference to the Russian circular.

17th.—A despatch of Earl Granville to St. Petersburg, dated the 10th instant, refutes Russia's right to withdraw from the Treaty of 1856, and deeply regrets the opening of a discussion calculated to unsettle the cordial understanding existing between England and Russia. It states that had Russia proposed to the signitary Powers to reconsider the Treaty, future complications and a dangerous international precedent would have been avoided.—The Berlin Official Press declares that the war with France must be unflinchingly prosecuted. Mr. Motley, the American Minister at the Court of St. James, has been recalled. Mr. Moran has been appointed Charge d' Affaires. A sortie from Belfort has been repulsed. The French loss was 200 killed and wounded.—There has been a panic to-day on the Stock Exchange.

PASSENGERS ARRIVED.

Per S.S. *North Tyne*, 11*th*:

From Liverpool.—Mr. James Linsy, Mr. Thomas Steuart, Rev. E. W. Parker and wife, Rev. Thomas Craven and wife, Rev. John J. T. McMahon and wife, Rev. P. M. Buck, and Miss Fannie Sparkes.

Per *Baroda*, 12*th*:

From Southampton.—Mrs. Phillips, Mrs. Russell, Mr. Ommenney, Lieutenant and Mrs. Huddleston, Colonel and Mrs. Mocatta, Captain and Mrs. Withers, Major and Mrs. Tytler. Mr. J. Macpherson, Mr. J. Thompson, Mr and Mrs. Wright, Mrs Aitcheson, Mrs. W. J. Bell, Mrs. Leeds and child, Mrs. Johnston and infant, Mr. Calder, Mr. Hindmarsh, Captain Baker, Mrs. Lake, Mr. Melville, Mr. F. Otto, Mr. Stevans, Mr. Spencer, Mrs. Osborne, Mrs. Rawlins, Mrs. Malcolmson, Mr. Dame, Captain and Mrs. Marshall and infant, Lieutenant Marshall, Mr. Robyns, Captain and Mrs. Boileau and two infants Mr. G. McKilligin Mr. F. Spencer, Mr. G. Anderson, Mr. and Mrs. Keep, Miss Griffin, Mr. R. Fulton, Mr. Ormiston, Mrs. Cumberlege and infant, Mr. G. Hadford, Mr. G. Maitland, Mrs. and Miss Davidson, and Colonel Stubbs.

From Suez.—Mr. Norman, Captain Collett, Mr. W. Morrison, Mr. J. Baines, Major Playfair, Mr. and Miss Lowe, Mr. Stewart, Mr. Pickance, Mrs. Todhunter, Missrs M. and R. Muller, Miss T. Hoas, Mr. Thunthall, Mrs. Stern and infant, Mr. J. John, Captain Shakespear, Major Brereton, Captain and Mrs. Luard, Abdool Alli, Abdooll Kurreem, Mr. M. Chapman, Colonel York, Miss Manning, Mrs. Warburton and infant.

From Marseilles.—Captain Murray.

From Lisbon.—Don Santos Crispo, daughter, and two sons.

From Aden.—Sergeant Vantin and three natives.

From Suez.—to Beypore—Colonel Sturrock

PASSENGERS SAILED.

Per *Golconda*, 13:

For Southampton.—Mrs. Maclagan and two children, Mrs. Sephen and infant, Mr. and Mrs. John Moore and infant. Mrs. Thacker and three children, Dr. and Mrs. Mills, Colonel C. Dumbleton, Colonel Kemball, Mr. F. G. Waring, Captain and Mrs. Hawthorn, Mrs. J. G. Medley and two children, Mrs. Loch and child, Mrs. Dandridge, Mrs. Lucas, Major Sykes, Mrs. John James, Colonel and Mrs. Dunsterville, Major and Mrs. J. E. Cordner and infant, Lieutnant-Colonel and Mrs. F. W. Peile and child, Captain and Mrs. Reimer, and three infants, Mr. and Mrs. Johnstone and two infants, Major J. A. M. Biggs, Mrs. Turnbull, Commander John. C. Wells, Lieutenant-Colonel Tyake, Lieutenant Ponsonby, Mr. and Thomas Mr. and Mrs. Nickels, and three children, Mr. Williams Mrs. and Captain Spurgeon, Mr. Y. J. C. Hamley, Mr. Walker, Quartermaster Camble, wife, and 3 children, and Mr. R. Bell.

For Marseilles.—Mr. T. Jasserin.

For Suez.—Mr. and Mrs. L. C. Probyn, and child, Mr. Thornton and child Miss Roeke Mr. A. B. Inglish Major and Mrs. G. M. Battye, Major Tovey Mr. Stanger Leathes Captain H. M. Yeller, Mr. Dahl, Mr. Pilkington, Mr Onslow Mr Carter, and Captain de Vismes

For Malta.—Captain and Mrs. D Thomson.

DOMESTIC OCCURRENCES.

BIRTH.

FREAKE.—November 15th Foras Road, the wife of James Freake, Inspecter of the Health Department of a daughter.

DEATH.

VENCUTRAO NARAYAN.—Nov. 8th. at Bhundara, Sagoon Soonder, the youngest son of the late Vencutrao Narayan, aged 7 months.

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